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"THE MORNING COMETH;" OR, I.

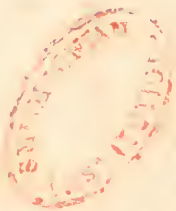
A DISCOURSE

ON

THE DAY OF THE NATIONAL FAST.

BY

D. H. RIDDLE.



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TO HIS FELLOW-CITIZENS OF PITTSBURGH,
THIS DISCOURSE
IS RESPECTFULLY COMMENDED,
BY THE AUTHOR.

A DISCOURSE ON

THE DAY OF THE NATIONAL FAST.

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.—ISAIAH 21 : 11, 12.

WE are assembled this day in the sanctuary, in accordance with the recommendation of the chief magistrate of our Union, and of the municipal authorities of our city. The highest civil functionary of our land has called on the people of these United States to humble themselves to-day, before Almighty God, in view of his judgments towards us as a people, especially in the recent removal of our late President, the beloved and lamented Gen. HARRISON! The circumstance of his death while in office, and after being in the Presidential chair *only a single month*, is unparalleled in the history of our country! It is so striking and peculiar, as to have directed all thinking minds to the recognition of God's hand in this dispensation. This event has produced, it is generally thought, a deeper and wider spread sensation in the public mind, than any other, since the death of Gen. Washington. Every one is ready to say, *a nation* was never more distinctly spoken to by the God of heaven, than ours has been. The people of this church and congregation, and city generally, heartily respond to this recommendation, as it is attested by this large assembly, and by the solemn aspect and Sabbath stillness of our busy population. On a previous occasion, it was mentioned that the appointment of the fast was the most favorable omen of good which has occurred for a long time; and if properly responded to by the people, and improved by the ministry, that this will be a day of unparalleled influence in the history of our country, and of the world.

Seldom, if ever before, have I been more deeply sensible of the dignity and responsibility of the sacred ministry! How solemn, yet glorious, the task of directing the meditations of a great nation, at a period when none but the most aban-

doned ...se to think; when the presiding officer of the nation ...vokes us, by appropriate exercises, to inquire into the causes of these Divine chastisements; and when a great national calamity, burying party differences, turns the hearts of all towards the great Ruler of nations, in the attitude of submission and supplication! What results may not be naturally anticipated from such a day!

The text selected on this occasion, was suggested as the subject of discourse by the fact, that the mind of our lamented President, very shortly before his fatal illness, in his daily perusal of the Bible, was directed to, and greatly interested in, this passage of scripture; a fact which ought to be perpetuated as a pleasing evidence that Harrison prized and perused the Bible. It is a subject that might well occupy the heart of the patriot, who was so soon to die; and also, the prayerful consideration of the millions whom his death has assembled in the house of God, over the length and breadth of the land.

There is considerable obscurity about the passage, growing out of its sententious and enigmatic style, and our ignorance of the precise condition of the country alluded to. Some things, however, are intelligible. "Dumah" is the same as Idumea or Edom, the land of the children of Esau, situated in Arabia Petræ, of which the celebrated Petra, or Sela, was the capital, bordering on Palestine. Mount Seir was one of the principal places of Idumea; and this locates the scene of the prophecy beyond all reasonable doubt.

The prophet is addressed by one out of Seir: "Watchman, what of the night? Watchman, what of the night?" It was then and yet the province of the literal watchman, to mark off the divisions of the night, and to indicate the approach of the morning. The prophets were spiritual watchmen, ("for the watchman of Israel was with my God,") whose minds and hearts were absorbed in the study of the great principles of the Divine administration, and thus were blessed with intimate knowledge, and peculiar prescience of the Divine proceedings. It was their great prerogative to indicate the progress of the Divine plans from period to period, and thereby to judge of the prospects of national deliverance or distress.

This question may, therefore, be thus understood: What, according to your opportunities of knowledge, and your deductions of Providence, are the purposes of the great Ruler? and what are the prospects of the nation? Is the night deep-

ening, darkening? or is it "far spe.
change appear? The reply of the prophet is given in the language of the watchmen: "The morning cometh,"—deliverance is near,—"and also the night;" deliverance, but not permanent; prosperity succeeded by adversity—alternation of morning and night. He adds, "If ye will inquire, inquire ye: return, come;" that is, if you are in earnest in wishing to know the truth of the case, make it your diligent study; go away now, and come again, for this subject calls not for hasty and cavilling questions, but deep, long continued and patient investigation. This appears to be the meaning of this short prophecy in its original application. Whether the question coming from the Edomite pertained to his own country, or to the country of the prophet; whether put in the spirit of taunting, in the night of Israel's calamity; or of serious inquiry, in reference to his own land, in her night of sorrow, we have no means now of deciding. Had we the accurate details of history, we might better determine. If it referred to Israel, we know that "the morning came," and "also the night"—a night long, dark and dreary. Shortly after this, came the prosperous reigns of Hezekiah and Josiah. Then came the night of the captivity, and subsequent alternations of light and darkness, closing in the long night of banishment and wandering, in which, from age to age, the enemies of the children of Abraham, in bitter scorn, and themselves in plaintive sorrow, exclaim, "Watchman, what of the night?" Does no morning yet dawn on the long night of Israel's desolation? If the question referred to Idumea, we know that its "morning" of glory, especially of Petra, its capital, was after this period, during the government of the Romans, when its monuments of splendor were probably built, and its period of commercial greatness occurred. Since then, came its night also; its desolations, as described by Burkhardt, Laborde, and especially by our own Stephens. A night of centuries; a night which, most probably, is to have no morning, rests on Dumah and Petra. Though "she dwelt in the clefts of the rocks, exalted herself as an eagle, and set her nest among the stars, yet she was brought down." Now "there is none inhabitant in Edom"—"none passeth through" Petra, and none crieth out of Mount Seir, "Watchman, what of the night?"

The principle of this passage, however, is independent of these historical illustrations. With this we are specially concerned on the present occasion.

In a sense, the rulers of the land are its watchmen. If the true meaning of this prophecy glimmered on the mind of our late President, well might he feel its mysterious voice addressing him, as he gained the highest point of human elevation, "Watchman, what of the night?" In his case, how rapidly did "the night" of death follow "the morning" of inauguration. "His sun went down while it was yet noon;" and the day of our national rejoicings closed suddenly in a night of universal lamentation.

But, as we have intimated, the ministers of the sanctuary are, in the highest sense, watchmen, as the prophets were of old. They are placed in the watch-tower to study, in serenity, and elevation above the world, the mind of God, and the great principles of his administration over men and nations, as given in his word and elucidated by his providence, and by the teachings of the spirit of wisdom and revelation. After discovering the mind of God, as his servants and ambassadors to whom his secrets and covenant are made known, they must give solemnly their views of the progress of his plans, and of the prospects of nations. On such occasions as these, in the night of national calamity and general humiliation, they may consider themselves as addressed by the people in the question of the text,—"Watchman, what of the night?" As if it were said, what do your advantages and opportunities of study and reflection lead you to conclude of the nation's condition and prospects? How do things look from the watch-tower, where God and the church have placed you? To these questions, the spiritual watchman should try to return honest, scriptural and satisfactory answers, as he shall give account to Him who has made him, in a solemn sense, his oracle and interpreter. This is our present business. "If ye will inquire, inquire ye: return, come." Let us investigate, patiently and prayerfully, this interesting problem.

We shall first dwell on the fact that we are "in the night;" second, endeavour to trace the procuring causes of our calamity; and third, give some reasons for believing that "the morning cometh, and also the night;" that prosperous times, though with alternations, may be expected—alternate night and morning—till that day cometh, when at "evening time it shall be light," and the nights of earthly and national calamity lose themselves in the day of unclouded, uninterrupted, universal millennial glory.

1st. As a nation, we are in the night; a period of national tribulation and calamity. This is obviously the meaning of this figurative expression. And it will be readily acknowledged on all sides, that this is our state as a nation. It needs no demonstration. It is assumed in the recommendation of the President, and is made the justifying cause of this day of national humiliation. With the United States it is, in the striking language of the prophet, "a day of darkness and of gloominess; a day of clouds of the thick darkness, as the morning spreads upon the mountains." A day of rebuke, and of the Lord's controversy. The mourning garb of this pulpit well befits and symbolizes our condition as a people. For nearly five years past, this nation has been suffering in various ways, and by a great variety of second causes, the most unequal manifestations of Divine displeasure. To mention only a few: We have suffered commercial embarrassments; we have had long continued pecuniary pressures; there has been a fearful diminution of the amount and value of business of all kinds; we have been threatened with a war with England; and have been involved in a disgraceful and most ruinously expensive war with an insignificant tribe of Indians. We have had a most singular state of weather. We see almost every where a humiliating depreciation of State credit. These have continued and increased, with occasional intervals, through that whole period. Prospects of a change have proved delusive. Expedients, of various kinds, have only heightened the difficulty. The talents and counsel of the nation have been baffled; while, in the meantime, disclosures of unprincipled conduct and talented wickedness, have been made, which are literally astounding! We have been told by shrewd men, from time to time, that things would grow better; that when specie payments were resumed—when the next cotton crop was sold—when the sub-treasury bill was passed, and above all, when Gen. Harrison was elected, that brighter times would come. Well! the banks have resumed and suspended again—crops of cotton have been reared and sold—the sub-treasury bill is passed—and Gen. Harrison has been elected, and yet "for all this his anger is not turned away, but his hand is stretched out still." It is still night with the nation!—a night lately deepened immensely! The last is the most startling and stunning of all her visitations. Amidst the distress and embarrassments of the land, the eyes and hopes of a very large—indeed almost

an unexampled portion of the land—were turned to Gen. Harrison. They conceived that his election, and the introduction and prevalence of his principles into the administration, would be a cure for our troubles. They labored and toiled with a zeal and energy commensurate with such a belief—employed every means—strained every nerve—addressed every principle—moved heaven and earth—produced an enthusiasm unexampled in the history of our own, and probably of any country, and succeeded! In the climax of this tremendous excitement, as by acclamation, he was chosen President—he was inaugurated—he began to govern, and in one short month, was numbered with the dead! Yes,—at a stroke, in the midst of the rejoicings of a nation, and the anticipation of the future, God took away "the mighty man—the man of war—the judge—the prudent and honorable man—the counsellor and the eloquent orator"—the head of the government—the idol of the nation. To the night of previous national calamity, is now added the night of widowhood and bereavement; to previous pressures and perplexities, is now added the bitterness of crushed hopes and blasted expectations; to the previous striking, but neglected visitations of his hand, is now added this most distinct and intelligible act of national chastisement, and most unquestionable evidence of Divine displeasure. When God's "hand was lifted up" in previous afflictions, though it seemed perfectly plain to many eyes, and painfully so to many hearts, who were conversant with his usual methods, there were many "who would not see." The great mass of "the people turned not to Him that smote them." Instead of this, they resorted to explanations and mutual criminations. Parties were formed to elaborate their respective panaceas, and quarrel and complain because they were not tried or approved. To many a heart in the land, studied in the analogies of God's dealings, and devotedly attached to this country as the destined instrument of glory to God, and salvation to man, the melancholy thought often occurred, "Why should she be stricken any more? She will only revolt more and more. The whole head is sick, and the whole heart is faint." Yet God, whose thoughts and ways are above ours, again, and more distinctly than ever, has smitten the whole nation. He had a noble victim yet in reserve, whom the nation were first to crown with her richest garland, and exalt to her highest place of power, before he was stricken of God for

the sins of the people. This last seems to have been effectual. Eyes, hitherto blinded, have now been opened. The world, tired of her mistakes, listens at last to the church. The press even, confessedly secular, echoes and invites the explanations of the pulpit. Reason, baffled and bewildered, remands the case, as above her province, to the higher court of revelation for settlement. The nation long restive, "as a bullock unaccustomed to the yoke,"—long stout-hearted in her pride, and stubborn in her rebellion, though all along conscious of something wrong and rotten—touched in her tenderest point, and dashed in her darling idol, seems disposed at length to "kiss the rod and him that hath appointed it," and humble herself "under the mighty hand of God." The American people, after nearly thirty years of visible neglect of the God of nations, like the bewildered Edomite out of Seir, asks this day, from the high places of power, and over the length and breadth of the land, in the attitude of docility,—"Watchman, what of the night?"

2d. Let us inquire, what are the procuring causes of this night of national calamity?

This is one of the special objects of this day's services, to seek, by prayer, humiliation, and fasting, to know "wherefore God contendeth with us;" acknowledging his hand in our calamities, and his providence in the night of our tribulation, to inquire why he hath smitten us.

This was the question moved by an ancient prophet, in a period of similar calamity in ancient Israel: "Who is the wise man that may understand this; and who is he to whom the mouth of the Lord hath spoken, that he may declare it? for what the land perisheth, and is burned up like a wilderness." As applied to us, the question would be, Why, in the midst of plenty, are we under such pressures? Why, with such a fertile soil, are we so poor? Why, with such vast materials and preparation, are we so wretched? Why, after such high anticipations, have we been so soon—so suddenly and so deeply disappointed? Well may the nation and the church, and every individual of both, ponder these serious questions.

There are some things in this subject that are exceedingly plain, whatever else may be difficult.

1st. It is very plain that we ought not, in this investigation, to rest in proximate causes, or in human instrumentality, in the errors or mistakes of our leading men, or measures of

legislation. These are only means by which a higher power works. Confusion in counsel—folly in high places—mistaken policy and calculation, are often the instruments God selects or procures for ulterior purposes, and the methods of inflicting his judicial displeasure. "He often taketh the wise in their own craftiness." "He giveth senators wisdom," or taketh it away. "He gave Israel" a certain kind of "a king in his anger, and took away" another "in his wrath." He permits learning, pride, ambition and selfishness, to work uncontrolled their own ends, though to the ruin of a country. In all such cases, it is philosophical as it is pious, and it at once lifts the soul to a serener atmosphere of thought, to realize, "They are the sword, the hand is thine."

2d. It is very plain, that it is true in reference to nations, as it is distinctly asserted of individuals. "He doth not afflict willingly," or capriciously. In every calamity of individuals, there is, whether we can ascertain it or not, a reason for every trial. So we believe in regard to nations, whether we are wise enough or not to acknowledge it, there always is a sufficient, if not specific cause for national calamities.

3d. Another thing is plain, that is, that sin is in general the procuring cause of calamity to nations. It was to the nation the prophet was commanded to say, "Your *sins* have hid my face from you." In answer to the question just cited from Jeremiah, the reply of inspiration is, "Because they have forsaken my law, which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination or stubbornness of their own heart." This general principle is brought out in almost innumerable passages of the ancient prophets. Isaiah testifies explicitly, "Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, therefore, is the anger of the Lord kindled against them; and he hath stretched forth his hand against them, and hath smitten them. Therefore, the grave hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, hath descended into it." We are aware that these things were said of and to ancient Israel, which was under a theocracy. But, brethren, the writings of the Old Testament, and especially the prophets, are and were designed to be a record of "the acts and constitution" of God's government over nations, to the end of time. Here, whether men will "hear or forbear," are written

the great principles of his administration, which regulate his movements, and should be read and revered in all ages.

> "In them is plainest taught and easiest learned,
> What makes a nation happy, and keeps it so;
> What ruins kingdoms, and lays cities flat."

4th. Another thing is plain also, that the sins which bring the night of calamity upon nations, are those which implicate by their nature, universality, or sanction the whole body of the people. This, we conceive, constitutes the idea usually termed national sins. Of course, we do not mean every individual of the nation, but the great mass. They are such sins as give no one portion of the land the privilege of casting the first stone, or impose on none the monopoly of heaven's malediction. We conceive that it is not the sins of a particular class, or of a particular place—not the sins of the government, or of the governed exclusively, but the sins of the people in the broadest sense, which bring down the displeasure of the King of kings, and procure the night of national calamity. We are often exceedingly unfit judges of the intrinsic criminality of things, as they appear to the eye of heaven, and are, therefore, exceedingly unfit to pronounce authoritatively or dogmatically, what specific sins are the procuring causes of the wrath of God on nations.

We are, moreover, generally prone to see the enormity of the sins of others, more than our own; to feel the aggravation of those crimes which pertain to man rather than to God; that impinge on human comforts or rights, rather than God's glory. Hence, in any given case, there will be such contrary conclusions, even by seemingly candid minds and honest hearts; and hence, unless we fasten on some strictly national cause of calamity, we are always prone, on such occasions as the present, to "fast for strife and for debate," and "to smite with the fist of wickedness;" to stir up the worst passions of our imperfectly sanctified natures; to glorify ourselves by placing the sins of others in the strongest light, and to invade the prerogative of God, by assuming to direct the point of his punitive thunders, or curses.

This will be the peculiar temptation of this day; and unless God gives special grace and wisdom to his authorized interpreters—unless they can rise to something of the serenity of his throne, and the comprehensiveness of his vision, and see things, in some measure, in the light of his counte-

nance, who inhabiteth eternity, the valuable purposes of this day will be prevented. It will subserve little the great objects of this day, to single out some "mere scantlings of the sins of the nation," and explain the whole mystery of God's dealing with us, on some contracted hypothesis, which our pride or passion may have constructed. For in thus expressing our abhorrence and indignation at the sins of others, we may escape from all contrition or repentance for our own.

One thing more, we think, is plain: In seeking for the procuring cause of our calamities, we should fix especially on those which involve dishonor and insult to the majesty of heaven. In earthly governments, the highest species of crime, involving the most condign punishment, is that of treason—the "*crimen læsæ majestatis*," as the old law writers term it—the crime of violated majesty.

In the government of God, the same principle is true. Treason against his government—crimes directed against or issuing in violation of his majesty—sins against the throne, especially when they become national, of all others, may be supposed to involve national calamities! While the government of God does not, any more than any other government, overlook or depreciate the transgressions of duties existing between subjects and subjects, as such; while some of these social crimes may be dark, and deserving of severe retribution, yet we naturally look for the special interposition of the government, when sins are committed against the sovereign. God "will surely visit for these things, and his soul be avenged on such a nation as this." The Old Testament, and the history of the Jews, is full of illustrations of this remark.

With these admitted principles, we might leave the application to the good sense and christian candor of every hearer, without any specifications; and after thus guarding ourselves against false and inadequate conceptions, it will not be difficult to fix upon some procuring causes of calamities, in which all sober and reflecting minds will agree. We do not mean, of course, to exhaust the subject, or affirm there are no other procuring causes of national calamities. Our aim shall be to exemplify in such a manner, that observing minds and enlightened consciences may carry these principles round the whole circle of their application. And first, we may, in accordance with these principles, find in the sin of cupidity—"covetousness, or the love of money"—one of the procuring causes of national calamity.

This is a great sin. "The love of money is the root of all evil, which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." It is a general sin—the sin, the besetting sin of the nation. Determining to be rich; making riches the standard of value and excellence, the measure of personal and national prosperity, the aim of personal and national plans, and the object of personal and national pride, is the disease and disgrace of the American people. It is not the sin of one state, or section—of a particular class, or grade. Hasting to be rich, has been the universal leprosy. It has assumed, it is true, different forms in different places. In one section, for example, it may have led to oppression, to the sacrifice of the happiness, the health, and the lives of the poor slaves. In another, it has absorbed the whole souls, bodies, and energies of men, in the drudgery of business, and shrivelled all their moral sensibilities and mental powers, in its insatiable demands. In one place, it has assumed the form of wild speculation, building paper cities,—expanding the value of real estate,—indulging in wild and impracticable schemes, and ruinous projects. In others, it has led to defalcations in sacred trusts, embezzling entrusted funds, manufacturing fictitious and irredeemable money, gambling in fancy stocks, and battening on the miseries and misfortunes of the breaking, or the broken. But in essence it has been the same, and in influence it has been universal. What portion of this great community can cast the first stone here, and say, it is faultless? What state, what city, what town, what individual, can plead not guilty, on this charge? Can the North defame the South, or the East the West, or are all guilty? Covetousness is a crime partaking of the nature, and involving the punishment of treason against the majesty of heaven. The principle of inspiration is, "covetousness is idolatry;" and idolatry, whatever be its form, is treason. Treason, in essence and act, is placing something in the room of God. Alas! the idol, in this case, is as low and base as ever Egypt invented, or the children of Ammon or Moab ever worshipped.

"Mammon! the least erected spirit, that fell
From heaven; for even in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven s pavement, trodden gold,
Than aught divine or holy, else enjoyed
In vision beatific."

Could any thing be conceived more insulting, than that men should consent to become the priests of such an idol, and consecrate their immortal energies to attain as much as possible, not of the glorious image of the infinitely excellent Jehovah, but of such a contemptible antagonist and rival! Is not the glorious majesty of God offended, when character is estimated by the amount of wealth possessed, and not of holiness acquired? Is not truth outraged, and the God of truth insulted, when a fool is deemed oracular, or a villain is glorified, provided "he is rich and increased in goods?" When defalcations, provided they amount to thousands or millions; or bank robberies, provided they are splendid, are matters of jest to others, and of glory to the villain, rather than of shame, involving universal reprobation. God forbid, that I should pander for a moment to the accursed spirit which would array the poor against the rich; or that I should ever make the pulpit the organ of radical nonsense! But, in a calm and sober review of the last year of our country's history, do we not find this sin of covetousness or cupidity—this hastening to be rich, and making wealth the standard of excellence, as Mons. De Tocqueville has honestly said, one of the besetting sins of America? Is it not true, that "moral and intellectual worth are but lightly esteemed, in comparison with the possession of that sordid dross, which every brainless upstart, or every corrupt adventurer may acquire?" And is it not spiritually treasonable? Is it not one of those very sins, which the supreme government of the universe is especially called upon to rebuke, or permit its honor to be insulted with impunity? Can he—will he suffer such idolatry to be unvisited?

And do we not see our sins in our punishment? Against what do the judgments of God seem most distinctly to have been pointed? Has it not been against "the love of money?" Who have suffered most severely in the convulsions that have swept over our land? Is it not those who hastened to be rich? Where have the pressures been most crushingly and ruinously felt? Has it not been where the wild spirit of speculation has been most rampant, or where the unholy lust of gain has most fully triumphed over the sober reason, or outraged all the sensibilities of the heart, and all the most sacred rights of man? Who have "pierced themselves through with many sorrows?" Who have "fallen into many foolish and hurtful lusts?" Who are crippled in usefulness—the objects of distress to the pious—standing reproaches of the

visible church, and the disgrace of the mercantile world? Who are likely to "drown their souls in eternal perdition," after being tossed tempestuously through this present evil world? We answer, those who, in scorn of all rebuke and proud consciousness of superior wisdom, resolved to be rich, though in the process, conscience, consistency, and the claims of God, were all, alike, and at once disregarded.

Again, another procuring cause of national calamity exists in the general desecration of the Sabbath.

The rememberance of the Sabbath, to keep it holy, is a part of the holy and unrepealable code of laws which God has given to man. It is a specific claim to a particular portion of time, for specific purposes, by the Sovereign, who has given us all our time. It forms an occasion for the regular recognition of God's authority, and the supremacy of his government. The Sabbath, in God's dealings with his ancient people, was specially designated as a badge of allegiance between the nation and its God, a purpose, which God designed it should subserve in all nations which profess the christian religion, through all time.

These general observations, which have often heretofore been enlarged upon in our ministrations, we trust will show clearly, that there is something more than ordinary in its nature, and its consequences, in the desecration of the Sabbath by a professedly christian nation. This, in the highest sense of the term, is treason against God. Of all other sins, this is a more specific insult to his majesty; a deliberate violation of the oath of allegiance, which every people, who acknowledge God, are supposed to take.

On the principles already laid down, this sin may be supposed necessarily to involve some marked token of the displeasure of the Sovereign. And is not this the sin of our people—of our rulers—of our private citizens—our constituted authorities—our associations? Is it not an all-pervading sin, where there is no monopoly of guilt, which is bounded by no geographical lines—affecting no separate branches of the great brotherhood of transgressors, and involving no sectional judgments? Is not our nation guilty of dishonoring God, by desecrating his day? Did not the nation place in the second office of her gift, which we see by recent facts, might have become the first, the very man who argumentatively blasphemed the institution, and insulted all who plead for its observance, with the energy of faith, and eloquence of sin-

cere conviction? Again, does not the nation hold out a standing bribe, the emoluments of office, and the gains of her contracts, to those who will disobey God, by doing the work of the Post Office, and of transporting the mail on the holy Sabbath? Has not our national Congress, in the sight of heaven, and this whole people, repeatedly transacted business on the Sabbath? And what are all of our lines of internal improvements, but so many facilities and temptations to Sabbath desecration? What is nearly every rail road car and steam boat in our land, but a splendid apparatus, embracing at once the highest monument of human wisdom, and the most exquisitely tempting violation of the rest of God? What is bridge stock, turnpike stock, but indirect Sabbath desecration? The principle of Sabbath desecration has pervaded almost every department of business, and meets the conscientious christian at almost every step of life. Is it any wonder we are in the night of calamity, if national sins bring national judgments, and if the crime of treason against God is the especial procuring cause of wrath from his hand? And have we not here also seen, or may we not see, our sin in our punishment? Not with a view of expressing any political prejudices or predilections, but as a minister of God, and an interpreter of his providence, I put the question, to be pondered by all reflecting men. What was the whole administration, of which the individual alluded to, occupied so prominent a position, from the few first weeks until its close? Was it not a tissue of mortifying perplexities—national humiliation—distracted counsels—confused policy—and most ruinous expenditures? Remembering the first principle assumed, that men are but means, and administrations but instruments, in the hands of God, what could be a more explicit rebuke to the whole nation for their proud and perverse position in regard to the Sabbath, than this fact? We are aware that other explanations are abundant. Politicians immediately blame all on the party. But this is folly. When

> "God proclaims
> His hot displeasure against foolish men,
> And desolates a nation at a blast,
> Forth steps the spruce philosopher, and tells
> Of homogeneal and discordant springs
> And principles; of causes, how they work
> By necessary laws; their sure effects
> Of action and re-action."

Thus, in every age, men have contrived to exclude God from the government of his own world.

Again, what is the fact in regard to those splendid State improvements, based on the principle of Sabbath desecration, from which so much was anticipated? Why have our State stocks been depreciated to a mere nominal value in every part of Europe? Was it not from the construction of these very Sabbath desecrating works? And has not this indeed produced our heaviest foreign debts, and thus, to a great extent, the whole pecuniary difficulty of our country? Thus throwing us back to Sabbath desecration, as the procuring cause of our pressures. What, especially, has been the fact with the State improvements of this commonwealth, which have been conducted from the beginning, on the principle of Sabbath desecration, involving a whole army of engineers, conductors, collectors, lock keepers, captains, crews, and drivers, in the wholesale violation of this day of sacred rest? Instead of yielding any revenue, these vast works, which have been so costly, and from which so much was confidently expected, have sunk annually half a million of dollars to the State! This fact is gathered from official sources, and of its correctness there can be no doubt. Partisans will ascribe this also to political causes, and blame the extravagance of this or that State administration. But we are not now concerned with second causes. We are assured that there is One, "higher than the highest." Why were the people of Pennsylvania left to choose such rulers, or why did the congregated wisdom of Pennsylvania commit such blunders? And what has been the history of Sabbath desecrating steam boats, and steam boat owners in this land, and especially within the range of our own observation? Need another word be said on that subject? This pulpit gave explicit warning, and laid down the law of the Lord plainly, and pourtrayed consequences, as derived from heaven, and Providence has not left the interpretation or application dubious or difficult to all discerning minds. In regard to this whole matter, we are well aware, that the easy plea of necessity will be urged. But though men may argue as they will about necessity, God has never made any sin necessary. England, as commercial surely as we, does not need a Sabbath mail. Scotland, to her immortal honor, "faithful amidst the faithless found," does not permit a Sabbath breaking rail road from one end of the country to the other; and sooner or later God will show the stupidest of our land, that business based on sin will be ruinous to all that embark in it.

So that, if regard to God's law and honor does not promote the observance of the day, he will command other agencies, and by means of other principles, will bring about the same result. Until the nation learns to regard the Sabbath, and State improvements recognize the law of heaven, and individual and associated business comes to be based on giving one day in seven to God, our monuments of pride, and means of wealth, will be made monuments of our folly, and means of our chastisement.

It is obvious that the principle laid down, might be applied in other ways. Wherever we discover a sin which is universal in its practice, or becomes so by its sanction, and that is specially directed against God's majesty, and partakes of the nature of treason, there is an additional procuring cause of our calamity. But passing these, as some of them can hardly be discussed at all without injury, and others would give rise to inappropriate contrariety of views—

We proceed to mention one other procuring cause of our calamities as a nation, especially the last and most afflictive, the sudden removal of our lamented chief magistrate—our confidence in man, instead of God. God's word pronounces, and his providence inflicts a curse on such confidence. The purpose of God in our former trials was doubtless to bring us to recognize his hand, and acknowledge his chastisement; to bring the nation to look to him for relief, by penitence and prayer. Instead of this, however, we "went unto physicians." The nation's eyes and hopes were turned away from God to a man—a great and noble man it is true—one whose character endured a fiery ordeal; whose popularity grew as his past history was reviewed; who had in a remarkable degree the noble principles, and stern integrity, and republican simplicity of our beloved Washington; one admirably qualified for the high station to which he was called, and adorned with excellencies adapted to make him the idol of the nation; all shining now with special and melancholy lustre around his grave—but still a man! whose "breath was in his nostrils"—and not God. The great mass of the nation put their trust in this man for redemption from trouble. Professing christians practically forgot their principles under the impulse of prevalent excitement. Even ministers of the sanctuary indirectly gave the glory to the creature, which they felt, in soberer moments, was due only to the Creator. The nation bewildered, perplexed and intoxicated, committed the

sin of treason against God, and that too at a time when his hand had been so signally stretched out to scourge them. You remember well how it was. Every thing was to be rectified—the heavens were to smile—the earth to be fruitful—commerce to revive, and all the land be made glad, when this event took place. All evils were to be cured by the election of Harrison. This was a sin—a general sin—a sin against the honor and glory of God—the sovereign and source of national and personal prosperity and happiness. We can see it now. In the sober light, or rather darkness, which Providence has brought over this nation, the whole case appears distressingly clear to every thoughtful mind. This nation provoked God by trusting in man, and deeply, decisively, darkly has it been punished. Our sin here, more clearly if possible than any where else, is seen in our punishment. Our confidence in man has been so strikingly taught in this blow, that scarcely any one now can look back without wondering that he should ever have been so far carried astray. Especially, christians feel astonished that they could have so far forgotten the first principles of christianity—the very elements of God's administration, as to have helped to swell that tide of enthusiastic confidence in an arm of flesh, which is so offensive to God, and so sure to incur his frown. How few can plead guiltless? North, South, East and West had their log cabins, and Tippecanoe songs, and symbols of hard cider, banners, mass meetings, and processions. The sleep of lethargy was broken—the dignity of rank forgotten—old age shook its crutches, and infancy lisped the language of idolatry. God has distinctly rebuked this sin. The death of Gen. Harrison has been thus interpreted, not only by the spiritual watchmen, but the editorial corps of the land generally. It has been rendered the occasion of infusing into the public mind a great amount of sound religious truth, and of engraving in many hearts deeply, and we trust indelibly, a sense of the great folly and danger of confidence in princes, and the duty and necessity of trusting only in God. If this result is subserved, good may indeed be brought out of evil, and his death may do more than ever his life would have done, for his country. This may be, and we trust it is, the design of Providence. If so, who can regard this singular event, hitherto unexampled in our land, with indifference, or refrain from laying it to heart? No! illustrious man, "it will be long," in the language of the Rev. Robert Hall, somewhat modified, "ere thy name

is mentioned by Americans, without tears. Remote posterity, as they peruse this melancholy page of our history, will 'lay it to heart,' and will be tempted to ask, if no milder expedient than this could suffice to correct our folly, and make us mindful of our duty. They will look back with veneration on the noble victim, destined by the inscrutable wisdom of Providence to warn and edify that people by his death, which he was not permitted to the extent of his ambition to benefit by his life."*

Let us lastly and briefly inquire the prospects of this night of the nation's calamity. You have gathered from what was said in the beginning, that in view of the whole case, we indulge in cheering prospects. We trust "the morning cometh." We cannot enter very fully into this part of the subject; but some of our reasons for this impression are the following: In the first place, there is great encouragement in the general disposition to fulfil the duties imposed by such a period, to which, the recommendation of the President has called the nation. The fact here assumed, we trust, is not taking too much for granted. The duties of this nation now obviously are, to acknowledge the hand of God in our calamities; to make full and honest confession, and exercise hearty repentance for the sins which have provoked God's displeasure, and to undertake and accomplish a general reformation. In this view of the case, we feel especially encouraged by the manner and spirit in which the recommendation of the national fast-day has been received by all classes throughout the nation—by the tone of the press of all parties, (the echo and concentration of public sentiments,) in reference to this appointment—by the general absence of all objection or cavilling in regard to this point. These are healthy symptoms of a return of proper moral feeling. Never, since I have been able to notice public affairs, have there been more hearty indications of a general humiliation before God, in view of his judgments. Iniquity, though far from ceasing, seems now disposed to "hide its head." The lewd tongue of the agrarian seems stilled, at least for a season: the foul whispers of infidelity and atheism seem checked: the theatre is dumb, and the fire-king is still, to-night. Even fanaticism, with possibly an exception or two, appears to join in the general tone of sentiment. There appears to be a disposition to say, "We have sinned, and have committed iniquity, and have rebelled, even by departing from thy precepts, and from thy judg-

* Sermon on the death of Princess Charlotte.

ments. Oh Lord! to us belongeth confusion of faces; to our rulers and our fathers; because we have sinned against thee." "In our trouble," we at last seem disposed "to pour out our prayers unto him." The atheistic spirit seems rebuked by this manifestation, and all the latent piety of the land seem emboldened to speak out. There appears also to be some symptoms of turning unto the Lord—some sense of the sin and folly of cupidity—some steps towards national reformation in regard to the Sabbath mails—and some strong convictions in regard to the sin and folly of putting confidence in man. In the church, where the true spirit must of course originate, and whence it must go forth over the rest of the population, the healthy symptoms are distinct and encouraging. Among our rulers, a return to the principles and practices of better days seems rationally, from present appearances, to be expected. Men in high places have learned, or are learning, the vanity of office, and the folly of ambition.

We are not, and need not, be discouraged by the thought, that much of this is transient, and even insincere. The history of Nineveh is fraught with encouragement to nations, who assume the visible attitude of confession and repentance, though deficient in thorough views. The fast appointed there, amidst God's threatened judgments, was generally observed, though we by no means suppose that it was conducted entirely on right principles. Yet its visible results were great and momentous. So we have no doubt God will signally mark this act of national humiliation; for God notices and rewards visible recognitions. When we are brought low, he will assuredly help us. The first feeling of many who had mourned over the insensibility of the nation, and her increasing chastisements, when they heard of this appointment, was, "the morning cometh." That impression has been deepened by the manifestations of feeling in various ways since.

There is every thing in the analogy of God's past dealings, and the general tenor of his principles, to encourage us to hope great things, from a visible universality in this act of national humiliation. He has afflicted, only to humble us; to bring us to repentance and confession, and to a recognition of his authority, and of our dependance upon him. Precisely so far as the nation manifests a disposition to take this position, there is reason to believe the morning of her prosperity is approaching. With God it is infinitely easy to drive all clouds away. It is because he has hidden his face, that

we are troubled. Let him "lift upon us again the light of his countenance," and prosperity will smile through all our borders, even as the blessed light of the sun, to-day, re-illumines the creation, long hung with dreary clouds and chilling vapors. As he doth not afflict willingly, so he never continues his afflictions any longer than they are absolutely necessary. As soon as we return to him in penitence, he will return to us in blessing. Let each of us as individuals, sincerely humble ourselves—honestly confess our sins—break off from them by doing righteousness—shed around us the light of a holy and consistent example—and trust and pray that the same may be universal. And in proportion as we feel the spirit of grace and supplication, the temper of humiliation and confession, and the purpose of thorough reformation, we may indulge the hope that "the morning cometh."

There is great encouragement also in the remarkable hushing of the violence of party strife in the nation. This, also, we conceive to be an assumption fully justified by the facts in the case. The mournful event which has specially occasioned this fast, has greatly contributed to this result. As party violence has been one of the instrumental causes of our calamity, so its removal would be one of the most hopeful symptoms of returning prosperity. By removing the confusion of our counsels and harmonizing the Babel of our strife, God could soon restore our country to her former glory. The death of the President is adapted to do this work—to calm the fever of political agitation—to turn men's minds to points of agreement, rather than of diversity—to make us feel ourselves brothers of one great family, and not natural enemies to each other. It is eminently adapted to carry the thoughts of all, especially of our legislators and leading men, from the petty schemes of personal ambition and vanity, to that great theatre, where the passions and excitements of earth, the noise of its acclamations, the glitter of its honors, the hurry of its ambition, and the fever of its strife, have no place—to that region, where "there is no more sea."

What Caiaphas, the high priest, said of the Redeemer, in a merely political sense, may be said of this event: "It was expedient for the people, that one man die, and the whole nation perish not." And we may apply to this event what Dr. Chalmers said on an occasion somewhat analogous, (the death of the Princess Charlotte, of England.) "It does not wear the aspect of an affair of politics at all, but of an affair of the heart; and the novel exhibition is now offered, of all

party irritations merging into one common and overwhelming sensibility. Oh! how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all—when he stamps a character of such affecting insignificance on all we are contending for—when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resistless blow, sends abroad the fame of his victory and his strength throughout the wide extent of an afflicted nation." How many in high places have been brought to realize (God grant that it may be permanently and usefully) Edmund Burke's remark, on hearing of the death of a competitor during a canvass: "What shadows we are, and what shadows we pursue!" By this event, the heart of the American people has been brought out. It has shown, that underneath all that is fierce and factious in appearance, we are at bottom one people. One great national calamity has made our tears flow together, even as the scattered and almost alienated children of one father, when they came together at his burial. This gives us a blessed assurance, that if ever called to the trial, our hearts and nerves would all be in blessed unison in any period of general danger, or in the prosecution of any object of universal interest. Our greatest troubles have arisen, heretofore, from distracted counsels. Our wisdom has been neutralized by factious opposition; and our most appalling dangers have grown out of the fierce spirit of party, and the force of sectional interests. If God has calmed into "unity of spirit" the disturbed elements of our land, and quelled, by one mighty calamity the greatest foe of our peace and prosperity, well may the patriot and the christian, with re-assured confidence and thankfulness, exclaim, "The morning cometh." At the next session of our national legislature, now to assemble in a few weeks, the first fruits of this affliction, and of its connected blessing, may be seen in the spirit of conciliation and compromise, of late so rare, and yet unquestionably so indispensable in the legislation of a country so varied and conflicting in its pursuits.

Again, there is great encouragement in the reflection, that God's ordinary method of preparing for great blessings, is by previous trials. This is, unquestionably, true of individuals.

"The valley of Achor is the door of hope" to usefulness, honor, and happiness. The giants of glorious renown in the history of the world, and especially of the church, were schooled in affliction, and trained amidst trials. The youth of Washington, and also of Harrison, was not spent in ease and luxury, but in rugged duties and disciplinary circumstances. This is God's usual plan with nations, unless their judgments are designed to be final and desolating, which we trust is not the fact with our land. The past, and continued care and culture of God—the fact that we have not been left to go on unrebuked in our pride and forgetfulness of Him, is to the pious mind, richly fraught with encouragement. As the individual christian feels sometimes encouraged by the thought, that God does not mean to throw away all the care he has expended on him, and his highest hope in sorrow sometimes arises from the fact, that these trials are too costly to be otherwise than disciplinary, so we may be encouraged in regard to nations, especially our own land. Oh! my country, may the christian patriot say, thou wast beloved and precious in thy wildest career of prosperity; yet thou art doubly dear in the night of thy sorrow; for now God dealeth with thee as his own child. Because he loveth thee, and designs to glorify and beautify thee, therefore, he hath dealt so with thee. As in providence, he softens the earth with showers, that he may fill it "with the finest of the wheat;" and he crushes the flower, to cause its sweetest perfume to be shed forth; so, we trust, he has softened thy heart by sorrow, that he may stamp thereon his own image, and has crushed thee, that thou mayest give him the sweetest incense of thy affections and gratitude.

The great blessing, of course, in our estimation, bringing solid and substantial prosperity to our land, would consist in a general effusion of the Holy Spirit, and a general and pervading influence of genuine vital piety over men's hearts and lives. Let religion, true vital godliness, as traced in the scriptures, as exemplified in primitive times, and as seen occasionally and temporarily in revivals of religion, come to pervade all classes, as a sober, settled principle, grounded in the depths of men's souls, and not in the surface of their sympathies, influencing their every-day business and deportment, and carried out in all their relations, and extending from the highest in office, to the lowest in society—and how soon would our troubles be ended! Let cupidity, with "all the lusts of the flesh," be crucified all over the land; let the

genuine standard of excellence and worth become the sole passport to honor and office; let christian humility, leading men, "in honor to prefer one another," instead of incessant scramblings and annoying solicitations for office, be ingrained into the whole mass of the people, and then the specific evils which we deplore, will speedily pass away. There would be no motive then to oppression—no opportunity for Sabbath breaking—no temptation to defalcation, or personal ambition. Our country would be happy and prosperous; "our sons would be as plants grown up in their youth; our daughters, as corner stones polished after the similitude of a palace; our garners full, affording all manner of stores; our oxen would be strong to labor: there would be no breaking in, nor going out, nor complaining in our streets."

For the reason given, we are encouraged to hope that "the morning" of this day "cometh;" that "the Spirit will be poured out from on high" upon us; that a hitherto unexampled unction will attend the services of the ministry, and the labors of christian men; that the Gospel, embracing more and more of the true energy and genius of the land, consecrating to its service the highest in office, and brightest in talents, inspiring all men with a nobler ambition than to "rob the serpent of his food, and to indulge a sordid lust," will win and conquer, till our nation is ready to gird herself for the work of benefiting and blessing the whole world. For God empties, and then fills; he humbles, and then exalts. It would be unspeakably easy with God, who has "the residue of the Spirit," to bring all this to pass. If we are ready, it will be done. Let him only say, "let there be light," and there will be "light." Only let Pentecostal effusions of the Spirit be granted, and the nation may be christianized before the close of the year. We cannot resist the hope, that this advent of the Spirit draws near, because God has been training us for its enjoyment by trials. It sometimes seems to the eye of faith, that "the heavens are big with rain," the showers will soon descend, the purposes of God developed, and his heritage thus illimitably enlarged through all lands.

These, brethren, are some of the reasons which lead us to hope that "the morning cometh" to our nation, after the night of deep and long continued calamity. We do not, indeed, speak confidently or dogmatically, but only "as God has dealt to us the measure of faith." Possibly, too, we are

mistaken in the facts of the case, and our hopes may too much have brightened the *data*, on which our conclusions are founded. Possibly, the nation is not, and will not be humbled, and will not repent and "turn from her evil ways." "The goodness" of this nation, though promising to-day, may prove as "the morning cloud that passeth away," and then we know the night will continue and deepen upon us. But still, our present impressions of the prospects of the nation are promising. God grant that the voice of this prophecy, and the conclusion of this discourse, may soon be a fact, and matter of thanksgiving to the American people.

But, though we believe "the morning cometh," so we believe that "the night," also, will doubtless, sooner or later, succeed. To say nothing now of other sources of danger, the very prosperity we anticipate, if we judge from the past, will again, before long, engender the sins, which will make the hand of God in our affliction again necessary. Several of these alternations have already passed over our young land. It seems, alas! as if every generation must learn wisdom by its own experience; for the lessons and counsels of the past are disregarded. In the wild and reckless period preceding our present calamity, many solemn voices were heard in the noise of our nation's pride, pleading the lessons of the past, but in vain. We can hardly hope for a different result hereafter. Our children will hardly believe our story of "the night," through which we are now passing, in the day of their coming prosperity. They will not be able to see how it was possible that the night could come so soon, and be so deep and long continued.

But there is a period even on earth, when these alternations are destined to cease. There is a day known unto the Lord, not dark and light, but when, "at evening time, it shall be light." This is the day of earth's final story—a morning, which has no night. The glory and continuance of this day will amply compensate for all antecedent alternations. Its developments will clear up fully and forever "the mystery of God," in the government of the globe. This nation, if she "learn righteousness" by God's judgments, may be an honored instrument of rolling forward that blessed period; and this national fast, properly improved, may have an incalculable power on the question of the millenium. To that "morning" which "cometh," as surely as God hath spoken, we would direct your thoughts amidst all the actual and anticipated alternations of time.

But, after all, we should extend our thoughts farther. Earth, and its changes, should remind us of eternity, and endear to us its deep and untroubled repose. In the night of national and personal calamity and sorrow, we should hear the voice of inspiration assuring us in a far higher and nobler sense, that "the morning cometh," the morning of immortal glory, the sun-light of heaven's eternal noon. "There is no night there," and "no more curse, and no more sea, for the former things are done away." There, we shall need fasting and weeping no more, for sorrow and sighing shall have fled away forever. Oh! my fellow traveller in the night of time, seek to gain that land of eternal light and rest.

If our lamented President were indeed a christian, (a point on which we would speak hopefully, but not positively, for the evidences of piety in a President are the same as in a peasant)—if he were a christian, as soon as he waked up in eternity, all the mists were rolled from the word of God, he had so long studied. To his eye now, "how bright the unchanging morn appears!" How blessed the exchange of the house of the people, the palace of America, for "the building of God, the house not made with hands, eternal in the heavens;" the acclamations of a beloved country, for the welcome of redeemed brethren; the pomp and splendors of the Presidency, for "a far more exceeding and eternal weight of glory!"

Let us, friends, fellow citizens, and fellow mourners, endeavor, by penitence, faith in Christ, and holy living, to have the night of death usher in to us the morning of eternal life. Are you on right and safe grounds assured, that in this sense "the morning cometh" to you? Is the work of the day done? Remember, "the night cometh in which no man can work;" and as it came to Harrison, it may come to you "in such a day and such an hour as ye think not." And what would it be to any of you, if "the morning" of your country's prosperity should come, and you should fully share in it—if the day of her glory should be bright and protracted from age to age—if, for your sins, and neglect of your Savior, you should lie down, at last, in the night of unutterable despair, where no "morning cometh," forever and ever, and no answer breaks the silence of eternal ages to your melancholy question—"Watchman, what of the night? watchman, what of the night?"

NOTE.—The author of the foregoing discourse would shield himself from the imputation of having manifested a political partisanship in some of his remarks, especially on pages 15, 16, not only by a consciousness of being above such a design on such a day, but also by the authority of a great name in the earth, Dr. CHALMERS, of Scotland, who was, it seems, similarly accused in reference to one of his sermons.

"I cannot but advert here to a delicate impediment which lies in the way of the faithful exercise of the ministerial functions, from the existence of two great political parties, which would monopolize between them, all the sentiments and all the services of the country. Is it not a very possible thing that the line of demarcation between these parties, may not coalesce, throughout all its extent, with the sacred and immutable line of distinction between right and wrong?—and ought not this latter line to stand out so clearly and so prominently to the eye of the christian minister, that in the act of dealing around him the reproofs and the lessons of christianity, the former line should be away from his contemplation altogether? But it is thus that, with the most scrupulous avoidance both of the one and of the other species of partisanship, he may, in the direct and conscientious discharge of the duties of his office, deliver himself in such a way as to give a kind of general and corporate offence to one political denomination, and what is still more grievous, as to be appropriated by the men of another denomination, with whom in their capacity as politicians he desires no fellowship whatever, and whose applauses of him in this capacity are in every way most odious and insufferable.

"It appears to us that a christian minister cannot keep himself in the true path of consistency at all, without refusing to each of the parties all right of appropriation. Their line of demarcation is not his line. Their objects are not his objects. He asks no patronage from the one—he asks no favor from the other, except that they shall not claim kindred with him. He may suffer, at times, from the intolerance of the unworthy underlings of the one party; but never will his sensations of distaste, for the whole business of party politics, become so intense and so painful, as when the hosannas of the other party threaten to rise around him.

"We often hear from these parties, of the virtue and the dignity of independence. The only way, it appears to us, in which a man can sustain the true and complete character of independence, is to be independent of both. He who cares for neither of them, is the only independent man; and to him only, belongs the privilege of crossing and recrossing their factious line of demarcation, just as he feels himself impelled by the high, paramount, and subordinating principles of the christianity which he professes.

"But turning away from the beggarly elements of such a competition as this, let us remark, that on the one hand, a religious administration will never take offence at a minister who renders a pertinent reproof to any set of men, even though they should happen to be their own agents or their own underlings; and that, on the other hand, a minister who is actuated by the true spirit of his office, will never so pervert or so prostitute his functions, as to descend to the humble arena of partisanship. He is the faithful steward of such things as are profitable for reproof, and for doctrine, and for correction, and for instruction in righteousness. His single object with the men who are within reach of his hearing, is, that they should come to the knowledge of the truth and be saved. In the fulfilment of this object, he is not the servant of any administration—though he certainly renders such a service to the state as will facilitate the work of governing to all administrations—as will bring a mighty train of civil and temporal blessings along with it—and in particular, as will diffuse over the whole sphere of his influence, a loyalty as steadfast as the friends of order, and as free from every taint of political severity, as the most genuine friends of freedom can desire.

"There is only one case in which it is conceived that this partisanship of a christian minister is at all justifiable. Should the government of our country ever fall into the hands of an infidel or demi-infidel administration—should the men at the helm of affairs be the patrons of all that is unchristian in the sentiment and literature of the country—should they offer a violence to its religious [institutions]—and thus attempt what we honestly believe would reach a blow to the piety and the character of our population—then I trust, that the language of partisanship will resound from many of the pulpits of the land—and that it will be turned in one stream of pointed invective against such a [government] as this—till, by the force of public opinion, it be swept away as an intolerable nuisance, from the face of our [country."]

CHALMERS' WORKS, p. 345.

2 AUG. 1932.

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